1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
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873 Middle Schools, but is beyond the financial reach of most of the population.

872 For most Min Chia farmers the educational system begins and ends in the village school, which is held in the village Ancestral Temple, and maintained by the revenue of the village public lands. In those villages which are wealthy the education given in these schools is often free, or the fee charged practically nominal. The children attend school between the ages of seven and thirteen or fourteen, and the instruction is mainly in the arts of reading and writing Chinese. To these necessary subjects a little simple geography, elementary arithmetic, and Chinese history are added. In recent times even the village schools have been required to teach the outlines of anatomy and physiology as part of the government's effort to improve health and eliminate superstition. The political doctrines of the Nationalist Party, designed to arouse patriotism and national consciousness, are also a compulsory subject.

Approximately 70 per cent of the boys and 30 per cent of the girls in the villages of Ta Li Hsien attend these village schools, for a varying number of years, and most of them carry away enough knowledge of Chinese to read easy text books or simple inscriptions. The practical value of this education is perhaps not very great, but it enables the peasants to keep accounts and protects them from some of the more obvious forms of cheating such as the circulation of worthless coloured paper for bank notes.

876 It seems probable that the more modern methods of
191 teaching now coming into use will produce a greater change in the educational standard of the peasantry than the old methods of memorising Chinese classics, which too often left the student with no real understanding of what he had laboriously committed to memory. It is perhaps to these old methods that the Min Chia language owes its survival. When

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Chinese was taught in this way, which had no practical everyday use, children naturally continued to speak and think in their own tongue. Now that written Chinese closely follows the spoken language it may in time gradually displace the Min Chia spoken language altogether.

Up to the present this has not occurred, for even well educated Min Chia, fluent both in speaking and writing Chinese, continue to converse in Min Chia among themselves. Yet it is certain that the contact with Chinese lasting already for so many centuries has greatly corrupted the Min Chia language. In the Ta Li district the system of counting is now completely mixed, Min Chia and Chinese numerals being used in turn in the most confusing way. Many Chinese words are also used even when Min Chia equivalents exist, and there is no general rule for their usage. It largely depends which word occurs to the speaker first. As however the Min Chia usually pronounce these loan words in accordance with Min Chia phonology, the consequence of a widespread knowledge of Chinese may well be the appearance of a new dialect composed of Chinese words pronounced in a manner incomprehensible to Chinese of other districts.

Although the political and military fusion of the Min Chia and Chinese is complete, and the influence of a purely Chinese educational system is making an impression on the language, the social organisation of a Min Chia village and the kinship system retain features at variance with Chinese custom. Certain practices of the Min Chia were theoretically contrary to the law under the Manchu Dynasty, if they are not still so, but no attempt to change these customs has been made by the government, nor are such changes in prospect. Among the Chinese, the *tsu* a word which has been not too happily translated as "clan", is an important feature of society and the locality in which a family dwells is of secondary importance. The Min Chia do not have an autochthonous word

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that they do. This should be enough. At the same time some of the ignorant among them may say that the White Stone is their "Pu-sa." Yet the same man tells you that he worships God and none other. In his mind there is no contradiction. The fault is yours if you fail to understand him. Certain words to him have a different meaning than to you. He speaks Chinese as a secondary language. Then he is talking down to you. He is pitying your ignorance and with his imperfect Chinese gives a wrong impression to the listener who has not wit enough to understand this. For instance, a tribesman may call his photograph his "pu-sa." But he knows enough that it is only a likeness. Though he uses this name for it that would not justify any one saying he worshipped himself, i.e. his own likeness, and is therefore, to be scientifically classed as an animist.

Sacred stones in primitive times were very comman. They were used in many different places in many different ways. In some instances they appear to have been worshipped. Few doubt that the Canaanites did. But no *true* Israelites did. The interest to us of the Chiang use of the White Stone is in the reflex light it throws on the use of memorial and covenant stones by the Hebrews. Jacob set up the stone that served as his pillow to mark the site where Jehovah appeared to him in promise and blessing. There he made his vow and from there he started on his journey with the assurance that the all-seeing eye of a gracious Providence watched over him for good. The stone was a mark, a memorial and a sign of his vow. For to him Heaven had opened in that place, and it was given him to see there a ladder of intercourse between earth and Heaven, very dreadful but very reassuring. We shall yet see that the Chiang hold almost identical views regarding their Stone which brings into fine relief those of the patriarchs.

Jacob in his dying blessing to Joseph spoke of the Mighty One of Jacob who caused his bow to abide in strength and made his arms strong when he was grieved and shot at by his persecutors. The God of his father "from whence came the Shepherd and Stone of Israel, should help him and bless him with the blessing of Heaven above and of the deep that croucheth beneath." Obviously in Jacob's mind the Shepherd of Israel and Stone at Israel were one. In his own case he speaks of this Shepherd and Stone as the Angel who redeemed him from all evil. It was he who spoke to him in Paran; He, who as a man, wrestled with him at the Jabbok and by whom he uttered his parting blessings on his sons. The Chiang do not explicitely speak of their Stone as Shepherd or Angel but they do speak of an Angel or God-sent man who acts for them in their approach to God at the altar where the Stone stands. The Chiang and Hebrew concepts are so closely allied that they may be called alike in everything but the terminology.

It was on, Sinai, the Mount of cloud and fire that Jehovah revealed himself to the Israelites and made known his Voice to

S. Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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000 On the 28th March we reached Chung-tien after a march of nearly 20 miles over grass plains and low spurs, the first bit of level going we had had since leaving the S Chien-ch'ang valley nearly a month before.

ST 302 The town contains some 300 houses, and we found a sort of inn to put up in, kept by a Chinaman whose Tibetan ●191 wife plaited her red hair in seven pigtails. The inhabitants of the town are most of them of mixed Chinese and Tibetan descent. They dress like Chinamen, but usually speak S Tibetan among themselves, though they can talk Chinese.

ST 631 Chung-tien, or Che-tang to give the place its correct 622 Tibetan name, is a town of the *t'ing* class, and there is a Chinese official of that rank here. But he has no real authority. The rulers of the country are to be found in the S large monastery which is situated a little further along the ST plain on the road to A-tun-tzŭ. Here there are said to be [651] 3,300 lamas. The taxation of the laymen to support the ecclesiastics is very heavy, and many families are leaving the district.

Everyone in Chung-tien, including the Chinese *chih-t'ing* is completely under the thumb of the lamas. I tried to hire a mule or two to ease my animals, but found it impossible to do so. The mule owners were quite willing, but they said that on their return they would certainly be beaten by the lamas for venturing to assist a foreigner. The Chung-tien lamas seem to be a truculent lot. Their demeanour when I passed the monastery the next day was S certainly not friendly.

ST 177 It is curious how little impression the civilisation and customs of the Chinese have produced on the Tibetans. Elsewhere, one of the principal characteristics of Chinese expansion is its power of absorbing other races. The greater part of the inhabitants of southern and western China are doubtless of aboriginal stock with a certain admixture of the real Chinese race. Yet the Chinaman of Yün-nan or Kuang-tung is thoroughly Chinese in his customs and ways of thought.

The process of absorption can still be seen actually going on in Yün-nan. I have found Lo-lo villages in all stages. It begins as a rule with the men learning to read Chinese, and adopting Chinese dress. Gradually they will